

LOW WAGES.

Pennsylvania miners during the past year, we are told, have been able to earn but *eighty-four cents a day*. Comfortable support on such wages is impossible, and there is little wonder that mining strikes have taken place. No people engage in a form of work more dangerous or difficult than the miners, and they should be far better paid than by wages of the above measure. Elevation above absolute ignorance or deliverance from actual want is hardly possible on such meager wages. The trouble is, the supply of coal is in excess of the demand, and hence the prices range very low at the mines, causing necessarily low wages. The proprietors insist that they can make nothing if wages are advanced, while the colliers insist that they will get to the very verge of starvation if wages are not advanced. The miners are mostly foreigners, and the labor of this sort is more abundant than can be employed. The remedy for the misery is to be found in the restriction of immigration. With less labor the output would be less and prices would advance, which would make an increase of wages possible.

Herald of Gospel Liberty.

RELATIVE VALUE OF MEATS.

All who are engaged in physical labor should have an abundance of highly nitrogenous foods, and can vary their diet by combinations of all healthful dishes that are obtainable. Underdone beef and well cooked mutton are the meats they need. Pork should be eaten only by those who have constitutions of iron, who work hard in the open air, and never know what an ache nor a pain is. There is not a disease that human flesh is heir to which pork may not cause, nor a pain it may not produce. A well known New York physician referring to pork, has said: "It is the parent of dyspepsia, neuralgia, headache, sleeplessness, biliousness, constipation, hypochondria, and every other physical ill." If it must be eaten, be sure that it is thoroughly cooked. The red and dark meats are more stimulating and more readily assimilated than white meats, owing to a property called osmazome contained in their fibrine. It is that principle which gives to meat and soups their aroma and taste, and the darker the meat the more osmazome is present. It is almost absent from veal and young meats, and from the white flesh of poultry.—*From "Sanitarian;" Demorest's Magazine for July.*

THE MINUTE MAN ON THE FRONTIER.

In *The Chautauquan* for August the Rev. W. G. Puddefoot draws a vivid picture of the life of the home missionary on the western frontier. He says:

Often these minute men must build their own houses and live in such a rough society that wife and children must stay behind for some years. One minute man built a little hut whose roof was shingled with oyster cans. His room was so small that he could pour out his coffee at the table and without getting up turn his flapjacks on the stove. A traveling missionary visiting him asked

him where he slept. He opened a little trap door in the ceiling and as the good woman peered in she said,

"Why, you can't stand up in that place!"

"Bless your soul, madam," he exclaimed, "a home missionary doesn't sleep standing up."

Strapping a bundle of books on his shoulders this minute man starts out on a mule trail. If he meets the train he must step off and climb back. He reaches the distant camp and finds the boys by the dozen gambling in an immense saloon. He steps up to the bar and requests the liberty of singing a few hymns. The man answers surily,

"Ye ken if ye like but the boys won't stand it."

The next minute a rich baritone begins, "What a friend we have in Jesus," and twenty heads are lifted. He then says,

"Boys, take a hand, here are some books," and in less than ten minutes he had a male choir of many voices. One says, "Pard, sing number so and so"—and another, "Sing number so and so." By this time the saloon keeper is growling; but it is no use, the minister has the boys, and starts his work.

In some camps a very different reception awaits him, as, for instance, the following; At his appearance a wild-looking Buffalo Bill type of a man greeted him with an oath and a pistol leveled at him.

"Don't yer know thar's no luck in camp with a preacher? We are going to kill ye."

"Don't you know," said the minute man, "a minister can draw a bead as quick as any man?" The boys gave a loud laugh, for they love grit; and the rough slunk away. But a harder trial followed.

"Glad to see ye pard, but ye'll have to set 'em up 'fore ye commence—rule of the camp, ye know,"—but before our man could frame an answer the hardest drinker in the crowd said,

"Boys, he is the first minister as has had the sand to come up here and I'll stand treat for him."

SALOON KEEPERS OFFENDED.

Satolli has offended the saloon keepers of the Nation, the most of whom are members in good fellowship with the Catholic church. They are indignant at Satolli's endorsement of Bishop Watterson, and we think they are justly so. He that condemns a thief, after sharing the profits of a steal, is justly denounced by the thief. True, we may have no pity for the thief, but should we have any honor for his participant? We know all this implies that the Catholic church is in league with the American saloons. Is it true? If it is true, where is Satolli's consistency or justification? A Cincinnati saloon keeper, who is both a Catholic member and a member of the Catholic Knights of America (a society disapproved for giving official places to saloon keepers by Watterson and Satolli), declares that Rome should, to be consistent, strike directly at the rum power and close Catholic saloons, and also the churches built by Catholic saloons. He says every German Catholic church in his city was built from the sales of beer, and that nearly

every one, if not all, the Catholic charitable organizations are dependent on the saloons for support. "Ask the Sisters of Charity," says he, "upon whom they depend for alms and subscriptions, and they will tell you the saloonists. I have stood behind the bar at their festive gatherings, for the glory of God and the good of the church, with a club in each hand, in fear of my life." Shall we take the testimony of a saloonist? Why not, as well as that of a church supported by and fellowshipping the saloonist? Any one acquainted with our cities knows perfectly that the Sisters of Charity openly visit the saloons in their solicitations, and they always get what they call for. We also know that the priests have no scruples against entering saloons. Why should they not go where they send the Sisters? Well, after all, Satolli has done but a very little thing. He strikes at the liquor official in a society organized for the support of his church, while making no protest against liquor officials in the churches themselves. Furthermore, Satolli's approval of Watterson only covers the societies of the Columbus diocese. Let Satolli extend his approval of such a measure throughout the land! Let him denounce church fellowship for the saloonist! Let Rome go further, and give us one jot of legislation against the saloon iniquity. This Rome has not yet done. How can we honor a church that has not yet been sober enough to denounce the damnable saloon?

WOMAN SUFFRAGE ENDORSED.

The Republican League of the Nation has just held a convention in Denver, June 26th and 27th, that may have on the suffrage line a very important bearing upon the future of the party and the Nation. There were eight hundred delegates present from forty States. A woman suffrage plank was adopted with comparative unanimity. The League Convention is supposed to represent the convictions of the party, and the chances are good that the Republicans in 1896 will declare in favor of woman suffrage. The great West is in very cordial sympathy with the principle, the Populists in their late California Convention having endorsed a woman suffrage plank and elected a lady delegate as vice-chairman of the convention. Woman suffrage is coming, and the party that takes advantage of the fact will be in the lead. Colorado and Wyoming have already given the ballot to woman, and Kansas will vote her the ballot in November beyond the shadow of a doubt. We favor the ballot for woman on the line of representation with taxation, the principle for which the Revolution was fought, and the other and more momentous fact, that woman suffrage settles forever and speedily the saloon question. Granting that some disadvantages come with it, we are compensated if the saloon be driven out of politics and the land. *The Pacific Wine and Spirit Review* declares emphatically against woman suffrage, on the ground that *nine out of every ten* American women are opposed to the saloon. Bishop Simpson was ahead of his times, when, long ago, he declared that women suffrage would settle the saloon question. So it will; let us try it.—Herald of Gospel Liberty.